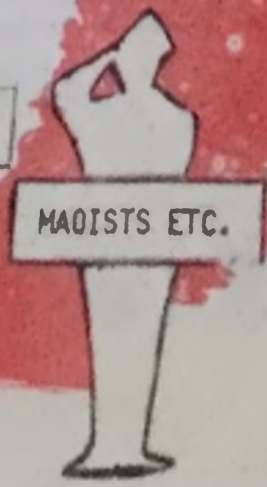
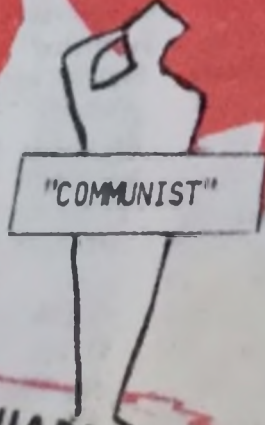
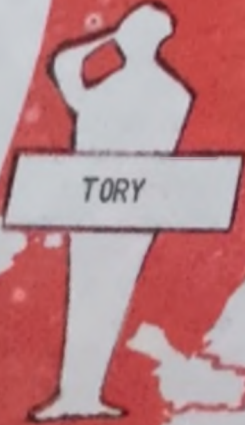
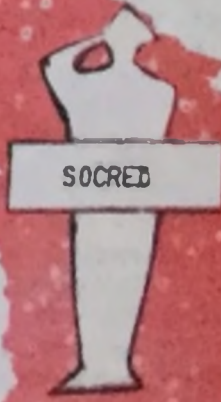
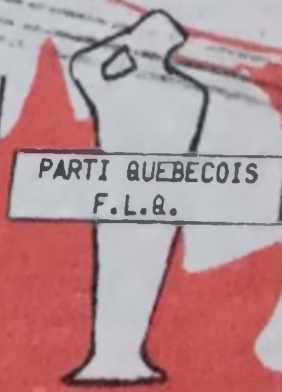
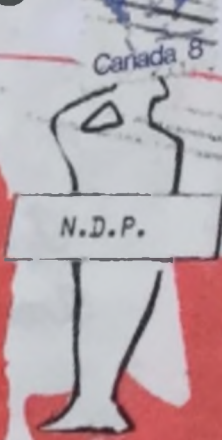
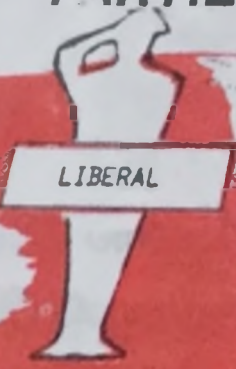


There is
only one
**SOCIALIST
PARTY**

Then there
are the
**CAPITALIST
PARTIES**



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INTRODUCTION TO THE SOCIALIST PARTY OF CANADA

Only The

THE ORDINARY PARTIES FROM EXTREME LEFT TO EXTREME RIGHT ARE UNITED IN THEIR CONCEPT OF :

"A fair day's wages for a fair day's work"

The difference between the ideas of the Socialist Party of Canada, and those of any other party in Canada, are as basic as white is from black. The ideas of all the other parties form a left-wing-to-right-wing spectrum. The Socialist Party does not occupy any spot in this spectrum, but is outside of it, and opposed to it entirely.

The ideas of the other parties comprise mainly the political ideas of current society. According to the currently fostered concept, present day society is made up of several segments of the population, none of which occupies a clearly dominant position over the others. With variations, these segments are the business community, the labor sector, and the general public. Equality exists between individuals as well as economic segments, as the belief goes, and is proven by the "fact" that most individuals pay taxes, reinforced by the fact that everyone who is eligible also has a vote. Further, there is a myth of neutral governments which purportedly compel the rich business people to hand over money to help the very poor people via taxation. Another ideological prop for this egalitarian picture is the theory that employers, governmental and private, invest money for the purpose of providing individuals of the labor sector with incomes by way of employment.

This alleged altruistic phenomena would have its parallel in primitive communities, where the strongest hunters provided for the weaker members of the tribe, with the whole family of humans thereby prospering in a classless manner. When the patriotic notion of a common interest between all people within the national borders is added to the foregoing, an apparently impenetrable

hypothesis of togetherness emerges. When some of the obnoxious features of the real world collide with this fortress, its adherents rationalize them out of existence with more mythology, for example, "the rich deserve their comfortable lives, they work harder, or they are smarter", or "the destitute are lazy, they deserve to be poor", or "man is inherently greedy and aggressive - some individuals must win while others lose - everybody has an equal chance - this is only fair and just", etc.

A System Divided~ According to Ownership

While the general left-center-right spectrum regards the population sectors of current society as being more or less equalitarian and co-operative entities, devoted to social ends, the Socialist Party of Canada on the other hand sees society as being completely divided, on the basis of ownership and non-ownership of the means for producing and distributing wealth, so much so, that it does not regard such seemingly "public property" as highways, sidewalks, government buildings and parks as belonging to society, but belonging predominantly to the individual owners of municipal and other government bonds, and operated for the collective, national capitalist class. Naturally the useful majority is allowed to use these facilities, since it is this propertyless (in the means of production) class which operates these facilities for the other class that owns them. Suburban thoroughfares are effi-

SOCIALIST PARTY OF CANADA

SUBSCRIBES TO THE
MARXIAN MOTTO OF —



"Abolition of the wages system!"

cient passage-ways for workers to and from their mortgaged homes, where they recoup their energies, to stores for essentials to maintain energies too, and to factories and businesses (where they are separated from what they produce). In urban areas, streets and sidewalks are appendages of commerce. Roads are built or widened according to the needs of new supermarkets, etc. Not long ago, the traffic engineer of a city in western Canada reduced the parking time in front of loading zones from 30 minutes to 15 minutes. His restriction had been prompted by "abuse of the zones where some people had been stopping for a cup of coffee and other non-commercial uses".

Co-existent with non-ownership and non-conscious involvement by the majority, is the traumatic effect of the impersonal overcrowding of cities. Monsters of capitalism, organized - arranged, for profit.

Worker occupation of these premises, despite it being on the rigid terms of the absentee owners, can help to impart the illusion of freedom. Parks are another profitable asset of the capitalist class in that they too, promote the myth of a classless democracy. Anything that promotes this unreality furthers the facility of the owning section to use the rest of society. In the meantime "squatters", "transients" and vagrants" or anyone else who does not immediately figure in the bookkeeping operations of capitalism are discouraged from using these facilities. The profitability of parks is not direct, neither does it accrue to any individual entrepreneur, but is of indirect monetary benefit to the whole business section: not only from the promotion of false equality, but also for the fact that they provide

one of the many necessary forms of temporary escape from the daily grind that help keep workers productive.

The means of production and distribution are operated by the wage working majority for the profit of the minority who own it. Wages paid, welfare, unemployment insurance, taxed from the profits of the rich, are not a sign of responsibility to society, but evidence of responsibility of the capitalist class to itself, in that it needs a reasonably healthy and able work force, maintained at the lowest possible expense, to produce profits.

It may not be easy to explain that the economic and institutional verities of current society, like money, wages, profits, capital, banks, jails, armed forces, the state, judiciary, etc. are not a part of the chromosomes of the human species. That they are on the other hand, the institutions of a transitory social form, "here today and gone tomorrow" in the historical context. Another difficulty might be illustrating the tie-in between the foregoing institutions and the concentration of wealth in a few hands, as is the case in all countries. Easier to get across will be something more apparent, such as the fact of this concentration itself, which forces the majority to produce for the few who own. In Canada, John Porter's "Verticle Mosaic" puts the fact in graphic form.

In conjunction with the old saying that "possession is nine points of the law" - it is easier to see that the processes of present day society are basically the processes of expanding the property of the owning and ruling minority.

The Essence of Wages ~ Is Slavery

In today's society, the means of production assumes the peculiar form of capital, that is, wealth existing solely for the purpose of creating more wealth, for self expansion through the exploitation of wage-labor. Viewed in this light, it cannot also function in the interests of society, as workers are encouraged to think. Of necessity, wages are exchanged for given amounts of the workers' physical and mental energies needed to bring the materials of nature and machinery together for the production of new wealth. As such they are not given to the workers as a reward for work done or out of capitalist concern for the needs of the poor. Instead they are the monetary form of the food, clothing, shelter, education, etc., needed to renew a particular quality and quantity of human energy, or labor power, so that the production of profits may continue. Admittedly the exchange of a given amount of money value for an equal amount of energy ability appears to be fair, just and classless and this is an appearance that the investment class strives to perpetuate, in the minds of those from whom they live. But it is the workers' power or ability to deliver energy that is bought, not the total amount of work they do in a given hour or day. Investment is made on the assumption of the production of surplus values over and above the values paid as wages. In other words, the appropriation of the proceeds of unpaid labor, or stolen wealth, is the source of profit. Since usually the wage-worker's only source of income is by way of producing surplus value for an idle and alien owning class, on its rules, and terms, and being limited and conditioned by its interests, this form of work is regarded by The Socialist Party of Canada as being a type of forced labor. Wages are recognized as being the hallmark of the slavery of the working majority.

Slavery Creates Friction

Inevitably a struggle arises between those who own and those who produce. These two classes would have some time explaining why they fight over the division of wealth when there really is not supposed to be any deep split in society at all. This struggle has been confined, to date, to the mere terms of the workers' robbery otherwise known as economic action to protect wages and working conditions against further encroach-

ments by capital. With the exception of the Socialist Party of Canada, the limitations of this guerrilla activity are fine with all parties. For instance the Labor minister of the New N.D.P. Government in B.C., shortly after its electoral victory, warned the workers, in several speeches that there had been too many strikes during the past year. Some of them deplore even this concession to the workers because (1) (especially if they are in office) it tends to erode profits and their job is to protect profits, and (2) it keeps interfering with their pretension that capitalism is classless.

While the Socialist Party of Canada recognizes the necessity of trade union rear-guard activity, it has the sole distinction of wanting to see the struggle extended to the political plain, for the goal of ending class struggle, by ending the division into classes and the plunder of one by the other.

The workers' war with the employing class is only defensive so far, and non-political, because they have not done well in the war of ideas. As yet, most of the ideas of society are the ideas of its rulers.

The Workers Own No Country

Following from the fact of non-ownership of the means of production, the majority is also divorced from real citizenship; they own no country, no natural resources; only their physical and mental energies which they sell for a wage to those who do own "the country". Nationalism - patriotism, a "rallying around the flag" emotionalism is one of the most successful and insidious methods known to rulers in hiding the fact of their rule, the opposition between them and the majority.

Take the instance of public parks again. They probably make up less than one per cent of the land area of the country. Any surface or mineral rights not currently being used by a particular industry are known as crown land, e.g. government owned land and, according to capitalist dogma, this means it belongs to all the people.

But, while the proletarians in the civilized south believe this political nonsense some of the natives of the north are presently locked in a legal battle with the government trying to get ownership of territory they occupy, which is supposed to belong to everybody in the first place.

Northern natives retain remnants of their tribal values, including a valid concept of free and equal citizenship, involving among other things - common ownership, voluntary work and free access to the proceeds of the hunt. However, an abundant supply of missionaries and school teachers have been on hand, fixing their heads on civilized concepts of citizenship. That is, to be useful to "society", they must learn to produce profits for the capitalist class via the wages system, in some factory, office or mine.

They are being forced to surrender to the philosophy of dependence on capital - which equals relative poverty.

In the intervals, the authorities don't mind if the natives use "welfare" money to keep themselves in a drunken stupor - as an antidote to their enforced idleness and non-life. Alcohol has been known as a preservative, and as long as this potential labor-power pool is there when the financiers are ready to "develop" the north, that's fine. In conjunction with the raw material and machinery, they require labor power for the development of new riches for themselves. They are the real owners of any country. The majority own little, if anything, beyond their ability to work.

War

Modern warfare is also no more a part of the nature of man than is unemployment insurance. They are both a part of the activities and behaviorism of the species today, and as such are the result of the interaction between man on the one hand, and his present peculiar environment on the other. When the world's workers have considered the social environment of capitalism to the scrap-heap of history, human behaviour will involve the new social circumstances.

In present society, goods and services assume the peculiar form of commodities, that is, they are items of wealth produced primarily for sale-profit. Social use is a secondary motive. Therefore a competition arises between national capitalist groups over markets, materials, etc. Wars are violent stages of this competition and of course will continue to mess up the social scene until wealth is produced solely for use. This will not happen until the workers, who do the fighting and dying, cease identifying themselves with the interest of their respective national bosses.

While all other Parties have lined up behind the patriotic interests of the capitalist class during wartime the Socialist Party of Canada alone has stood against involvement in all wars, not on the argument of the pacifists, or the idea

Money, a Vehicle for Profit

The role of money is accepted by most workers as a means of distributing goods and services, an innocent by-stander, having no class bias at all. This is the way their masters want to keep them thinking. The Socialist or scientific view is that money is merely a medium for exchanging other commodities. The surplus values that have been wrung out of the working class at the point of production have no immediate value to their owners until they have been exchanged into the money commodity. Only in this way can the stolen wealth be used to buy more materials, machinery, labor-power to expand capital and to provide lavish living for the owners of capital.

Modern wage slaves could not be paid in kind as were their peasant predecessors. The complexity of variety of consumptive items needed to reproduce their productive energies would make such a means of payment impractical. Money wages allows this necessary part of the economic equation of capitalism to take place efficiently on the workers "own time".

Money is another institution of the exploitative society, just as necessary for the normal production of surplus values as is poverty for those who are forced to do the producing. The working public is rationed through this money form of wages by the limitations of the value of the commodity it sells, labor-power.

Meaningless Lives

The workers' lives are also restricted creatively, co-operatively. They are degraded by this economic subjugation. They are human beings who are warped, conditioned, manipulated into being producers of commodities, for the profit of an alien owning class, and are deprived of individuality. The process begins in childhood. This conditioning results in intellectual atrophy and political dependence.

An eminent psychiatrist noted recently that a majority of the patients in mental hospitals have been plagued with the identical problem - lack of meaning or purpose in their lives. The same prevails with suicides. It is a social sickness.

There is a theory in vogue among some of the younger adults of reducing the pain through part-time wage work, while surviving for the rest of the time on the dole. This is very marginal and temporary, and is not an escape by the propertyless, from their rulers' treadmill. They, like the rest, suffer intellectual atrophy and political dependence.

Capitalist production involves a life sentence of involuntary, unpleasant, labor. In addition to the years of longing for the end of each shift, or the coming of each week-end, some wage-workers have been observed with a wall calendar, showing the years of drudgery left to serve, before retirement.

Any Party which purports to abolish the misery of the majority without abolishing the money-wages-profit economy, is appealing for votes for capitalism and the cause of the problem.

The Degradation Is Never Absolute

This alienation is usually not absolute. If it was it would be very inefficient. To keep productivity up, some escape or leisure is necessary. Some workers can be seen happily skiing, skating or following many other pleasant pursuits

while others are alleviating frustrations via violent TV stories. Others are in jails, mental hospitals or alcoholic drying out stations.

The dubious claim by some younger workers of "beating the system" by using the dole, is further negated by noting the leisure needed by all workers, also by their bosses' need to keep them alive until they hear "his master's voice" for employment again. The tail does not wag the dog.

A delicate tolerance level is sustained between misery and escapism generally, while some workers may come close to living full lives, which is exceptional. The majority of the useful class are not allowed to sink too low, or they might become more violent or unproductive. Worker violence never has threatened, nor is it likely to threaten the political power of the capitalist class. This violence has been an embarrassment to government, and a futile expense. A fall in productivity though, could be a headache to the owners, by way of a fall in profits.

The State Is Democratic, for the Class that Owns Capital

Even the environment of capitalism might be less unpleasant if the workers of the world did not strive to live the contradiction created by their belief that governments serve all the people in conflict with the wretched reality of their social position.

In addition to insisting that a minority monopolizes the means of production, the Socialist Party of Canada emphasizes that "the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers...". As Calvin Coolidge said, "The business of government is business". Governments are not bodies independent of classes, representative of society. Where society is divided between a dominant and a politically unconscious subject class, governments represent the economic interests of the dominant class. When government laws and regulations seem to be restrictive to human well being -- while simultaneously claiming to be in the social interest, the explanation for this impasse is that they never legislate for society, but for the ruling 10 per cent, against the rest of the population. Its very coerciveness, with its armed forces, civil and military, helps bare the state as a child of conflicting class interests, not of a common interest. The existence of a socially powerful coercive body reveals the true non-democratic bias in an allegedly classless situation. And all done on the shallow pretext that humans are innately evil and must be forced to be good (forced to be democratic?) or that democracy rests on the superior intelligence

or nature of a minority that knows best. Where civil rights exist, a degree of political democracy usually exists, which could be used by the workers to free themselves from wage-slavery, as the Socialist Party of Canada continually suggests they do. To date the workers instead have used the ballot to unconsciously perpetuate their bondage.

Leaders and Led

It would be inconsistent for the Socialist Party of Canada to stress working class understanding of capitalism as a method of establishing a classless democracy, while tolerating leadership in its own organization. An awakened majority could never use the SPC as its political instrument for emancipation if the Socialist Party had leaders. Once awakened the useful majority will have no need for political leaders continually taking advantage of its social ignorance and dangling promises before its eyes. The conscious majority will be giving instructions to its political servant, not looking for directions from it.

As things are, working class support for capitalism requires that it be politically in a state of slumber with no general knowledge of its existence as a separate class divorced from any identity with its masters. Consequently political opportunists, leaders and propagandists are omnipresent features of the current scene. All other political parties representing capitalist interests have leaders, the total effect of which is that the capitalist class is leading the working class in the directions it wants the workers to go.

J. H. BURROUGH

Word has been received of the passing of another old Socialist, Jack Burrough.

Burrough - "Bruff" to those closest to him - was an early member of the old SPC and editor of the "Western Clarion" for 21 months before and during the first world war. He was a member of the reorganized party in the 1930s and remained active until the 1940s, moving then to Denmark Island. He lectured frequently and wrote regularly for the "Western Socialist" in its early years.

The end came in the third month after his 97th birthday. In his many years of association he had his disagreements with the party, but he never knew a party that he liked better and he remained loyal to the end. His letters to the members were rare in latter years, his last one closing, "Still in revolt".

To Mrs. Jean Burrough who survives him, our greatest sympathy and best wishes.

The "free" press in civil rights countries and the government controlled press of the totalitarian countries boast about their informed public but this information is nothing much more than the needs of the class that controls the media. Profit interests are misrepresented as being the interests of society. Civil rights are more necessary in the highly developed areas because the workers there not only produce all the wealth but run the system for their bosses too. It is necessary that they be constantly informed of their exploiters' needs under the guise of a common interest.

The continued concealment of the class division and the promotion of a phoney common interest is relied upon by the other parties for their membership and electoral support. That is why they need leaders. The essence of the other parties is leadership-deception of the working majority in the interests of the owning minority. The essence of the Socialist Party of Canada is democracy to reveal - to educate the working-class.

Religion

The escapist ideas of religion tend to dull the mind and inhibit the growth of scientific curiosity about the nature of society. Religion is used by the capitalist class to fortify its political mythology. It is not strange at all, that religious thinking is acceptable to all parties, except the Socialist Party of Canada.

Leftist Reformers, Variations of the Capitalist Theme

As sincere as they may be leftists unfortunately are trapped along with the rest of the working class by the pervasive pantomime of the ruling forces of capitalism. As such, they are political brothers of those on the extreme right in their assumptions that any social change must be confined within the rigid boundary of the capitalist, wage-labor marriage that forms the economic foundation of current society.

The Socialist Party stands out separately from all others by stressing that no effective social change for the majority is possible within this capital wage-labor boundary; further, that it is this boundary, this division into owners and non-owners of the means of life which is the root cause of the increasing problems with which the world's workers are unsuccessfully attempting to cope.

To illustrate the impotency of leftists; the institutions of class rule could be analogous to a prison, with the walls of wage-labor and cap-

ital, iron bars of money, profits, the state, armed forces, banks, bureaucracy, etc. The stone wall and iron bars are converted into institutions of freedom through rose colored glasses worn by the inmates and supplied by the rich man on the hill free of charge.

Leftist parties come along and urge the prisoners to change the scene very slightly by electing the warden to control the rich man on the hill, allowing the prisoners to sleep in an extra hour in the morning and having steaks for dinner once a week, and perhaps more exercise time. Refusing to shed the rose-colored glasses, their distorted vision of reality prevents them from noticing that it is the rich man's different relationship from their subservience - his ownership of the prison, and their support of his ownership that is his means of control over them, that he still bosses the prison through his control of the warden and of the prisoners' thinking. In short, their incarceration is a co-operative thing between themselves and their rulers. They are imprisoned by political ideas more than they are by armed guards or iron bars.

China

It is the misunderstanding of the institutions of capitalism that causes some workers to fall for the charm of a leader. Such is the case in so-called "Communist" China. There the state control of industry more successfully conceals the existence of a capitalist class and the resultant schism between owners and non-owners.

The old saying "Stone walls do not a prison make..." possibly alludes to the concept that controlling workers' minds is more efficient than tangible restrictions could ever be, under the industrial style of exploitation. In the "prison of the mind" of Chinese workers, and Maoists elsewhere the oppressive capitalist institutions of money-wages-profits are either neutral or are agents of freedom for the Chinese "people". Granted, since peasantry subservience to the feudal estate, has been converted to wage-slavery subservience to the capitalist financial fortune, the Chinese masses may be materially better off. However, the Chinese working class are acquiring the problems of their fellow workers elsewhere while their millionaires never had it better.

When Maoists are informed that there are capitalists in China, they sometimes refuse to believe it. Beliefs would not be necessary if Maoists understood the system. Now that China has also applied for membership in the World Bank further evidence is supplied that the state capitalism is building there hidden behind the new mask of "Communism", and the old mask of nationalism. The process mirrors what has been happening in Russia since 1917. Both are merely varied repetitions of what took place in England in 1688 and in France in 1789.

Vanguard and Bolshevik political parties stress on minority consciousness relegates them to merely twentieth century theorists for four-decades revolution in peasant countries. The productive potential of the earth is now adequate to supply the needs of mankind. It is not necessary to build more capitalism in backward countries. The priority now is establishment of common ownership and democratic control of this world potential.

Aid for the Third World

Aiding oppressed peoples in the third world? Certainly the native entrepreneurs of the undeveloped nations are waiting with itchy fingers. They'll even put their native workers to the job of expanding any financial aid into new profits for themselves and for the foreign loaners or "aiders". That's what "economic growth" is about. The productive potential of the earth is now adequate to supply the needs of mankind. There is no necessity to go through the painful and wasteful process of building more capitalism in these areas. These people will never be liberated until the world's workers become liberated from capitalist ideology.

Retarding Influence

Leftists do more damage by retarding the political maturity of the world's workers than the openly capitalist parties do by masquerading their efforts at freedom within slavery, as being "Socialism", or Communism.

Left-wing parties are not "partly Socialist", or a step toward Socialism, or an improvement over the center-right parties. In Britain, Lord Shinwell (who used to be Emmanuel Shinwell before his heroic exploits for Britain's privileged class -- he deserves his title) asked in a television interview what had been accomplished in his 70 years as a Labor Party politician said - "Nothing". There were still the rich and poor - just the same. (Socialist Standard, Dec '73). The British Labor Party has run British capitalism several times and because it is a reform party dedicated to the illusion of improvements for the servants within their masters' household capitalism is still there. Still being in the servant role, the workers suffer all the problems of their class elsewhere including the countries where the left-wing illusion has not been tried.

According to a Chinese proverb: "a journey of a thousand miles begins with but a step". But the first step to Socialism does not involve making minor repairs to capitalism. That is a step backwards. What it does involve is more understanding of the money-wages-profit system being the cause of the problems. Because of their capitalist dogmas, leftists confine their activity within the respectable strictures of the bosses' system. Therefore, like excess profits, exploitation is merely an "unfair" thing. If profits

are kept small then things are "fair" and consequently equalitarian. The same ideal is attained if some excess profits are distributed to the destitute. In the confused leftist's mind a leveling out of poverty is equated with "Socialism".

PROFITS FOR ALL THE PEOPLE

Another aspect of this sand castle is the theory of the left-wing nationalists, such as the N.D.P.'s former Waffle wing. The Waffle maintained that if the billions of dollars in profits that flow out of Canada yearly to the U.S. owners could be retained in Canada they would benefit all the people of the country. If that money was left in Canada it obviously would belong to Canadian capitalists who would use it for the same purpose their U.S. brothers do - to expand itself by continued robbery of the patient 9 to 5'ers via the wages system. Any workers whose wages were too low to sustain exploitability would be revived with the smelling salts of the dole from taxes paid by the owners of capital, through their servant - the state. The economic equation of capitalism would see to it, that the workers of Canada would receive no appreciable benefit from erstwhile profits going to the U.S.

The leftist economic false picture is strengthened by the myth that profits are made by "buying cheap and selling dear". It follows then, that if the prices at Safeway Stores are "too high", everybody, rich and poor alike gets ripped off, that is, if rich people and poor people shop at Safeway, they are both exploited equally by other rich people who own Safeway. Therefore "exploitation" is classless. This kind of mythology, along with crooked politicians, allegedly cheating society, leaves the nature of real exploitation unsuspected. It is harmless to the capitalist class and is given lots of play in its media. A good blind alley to lead blind workers down - keeps them innocent and busy, playing at "revolution". The fundamental social split that marks capitalism is kept out of sight.

The CCF ~ NDP

Reforms may temporarily and partially alleviate some working class problems but their tendency is to help the top strata of society by improving the productivity of those who produce at relatively and generally lower wages. They fit in nicely with the needs of the investment class. Reforms have been promoted primarily by the CCF-NDP and the so-called Communist Party but brought in by Liberal and Conservative governments who obviously saw their monetary value to the capitalist class.

In the old Regina Manifesto of the early Co-operative Commonwealth Federation, the lofty ideals of pensions and unemployment insurance for the workers have resulted in padding the profits of commerce and don't seem like lofty ideals any more. Workers who can see a dole coming are in the habit of not resisting pressures against

wages as hard as they otherwise would do. Medical care is another instance where the workers are given a false sense of security in addition to keeping them on the job, and keeping wages down.

Small "c" Conservatives of the Left and Right

The New Democratic Party, far from being a party that clarifies for the purpose of ending wage-slavery, insidiously contributes to the brainwashing that inhibits even the piddling rearward effects of union activity. The name of this deadly game is IDEAS - the struggle of the workers to learn, against the capitalist class and its allies with its media and political parties aiming to confuse.

The Socialist Party of Canada noted the General conservatism of the Regina Manifesto back in 1933, when that bit of political darkness first saw the light of day. Its only Socialistically sounding paragraph (the first one) included "exchange" in its vision of a better society, i.e. money, one of the economic pillars of the unjust society was to continue. They also promised to compensate any shareholders whose industries might be nationalized. So while the early CCF offered more crumbs to the propertiless class, to the owners of the means of production it offered continued ownership of their immense wealth. Is it necessary to ask, on whose side are these reform parties?

After leading the unknowing, (and therefore trusting and following) workers and farmers of Saskatchewan down the road of welfare capitalism for 20 years, Tommy Douglas (former national shepherd of the NDP) shed more light on this point. During a federal election campaign, he said that "75 per cent of the platform we proposed back in 1933 has been introduced", in Canada. (Weekend Magazine No. 36/Vol. 2/61). And, still, all children in some sections of Montreal suffer irreparable brain damage at birth, because of malnutrition of their mothers during pregnancy. (Weekend Mag./Oct. 13/73). The base of capitalism has remained unchanged since, obviously.

Reforms leave the depressing problems of capitalism, poverty, starvation, war, misery - untouched. They also tend to prolong a dream of progress and beneficial change within the prison of wage-labor and capital. There is an old saying - "to reform is to conserve", and the conservatives of the right and of the left are inadvertently united on this. If reforms were a "step toward Socialism" then the workers have been stepping toward Socialism for over a hundred years. However capitalism is doing fine, because in order to keep its exploitative base unchanged the superstructure of capitalism, of necessity, has always been in a state of reform.

Left-Wing Capitalism & Ecologists' Shattered Dreams

The disillusionment of left biased ecologists after the seating of their favored NDP provincial governments was predictable. Governments given a mandate to run capitalism cannot serve two masters. Trapped in a contradiction between the money-profit-economy values which they support on one hand, and capitalism's acquisitive and destructive essence on the other, the horizons of ecology reformers are not wide. The conservation measures of NDP governments are narrower still. They embrace little more than what their political buddies, the Socreds, Liberals, Tories, etc. embrace, that is, just enough conservation of nature to conserve capitalism, and contrary to their illusions, the very existence of the capitalist system of society demands depredation of man and nature.

The New Capitalist Ideology

There was a time when the left-versus-right argument assumed distinguishable tones of grey. Not now. The tones have merged into a straight grey. Both left and right-wing parties advocate reforms while out of office. Both types enact some of them while in office. The running of the system inevitably involves reforms to try to cope with the immense problems thrown up by the system. There never was much more than a fertile imagination for any leftist party in search of a reason to call itself "Socialist". And still nothing real remains between leftists and openly capitalist parties to base differences upon.

The switch over from "private" capitalism to the partly state and welfare style, both being "for the people" was easy, given the initial fantasy that the state can serve society. The logic would be that now "the peoples' representative" was in direct control of industry, the people would be better off.

Being nothing more than a variation of old capitalist mythology, left-wing ideology, giving false hope to so many of the working public, lubricates the media everywhere, in schools, in Church, in the press, on the air waves. Through fancy text books, learned professors of history, economics and sociology, and "experts on Marx", in high schools, colleges and universities, young people are inculcated with the bosses' version of what Socialism is supposed to mean. Steering the world's workers away from any perception of current class division, and the connection between the money-wages-profit economy and social problems, to prolong the fiction of a common interest, subversion of the majority, against taking

the next step in social progress, the over-all communications apparatus is a means of censoring political information. Since the human animal is a problem solving, social-political species, this unique strength is negated into a liability through the avenue of reformism - leading to disillusionment, indifference and apathy.

Some workers have made progress in understanding capitalism, but they have done so in spite of, not because of, leftist political parties.

Socialism

As a system of society

If, as has been shown, the relationships and institutions of capitalism are the root source of working class problems, the logical course is to get rid of these problems by establishing new relationships - common ownership and democratic control in place of class ownership - mankind's administration over things instead of capitalist class government over the working class - relations between human beings, instead of property relations, or relations between commodities with humans tied to them. Production is now an integrated, global process.

To account for the productive process of every element of one commodity such as a TV set, would involve the organization of production at a world level. The existence of every individual is now enmeshed in a technical division of labor global in scope and capable of providing the wants of mankind.

When profit restrictions are removed and industrial-technical potential is allowed to encompass the needs of world society enough can be supplied for all. There has never been an over-population problem for a long time but only a theory to hide the fact that the production of goods and services is held back by the barrier of sales for profits.

Since man has co-operative needs for social solidarity, creativity, individuality, a classless society of voluntary contributions and free access is the only arrangement compatible with his nature and needs. A society in which the population of the earth consciously controls its affairs, in its interests, without classes, property in the means of production, without armed forces, without the state, without money, wages, profits, poverty or war, in which people have freedom of movement to any place on earth to pursue whatever intrigues them; a clean, unpolluted world where resources can be used sensibly, without waste, because they are consciously controlled by man; for mankind; a society where people are motivated by enlightened self interest and social responsibility producing voluntarily according to ability while consuming freely according to desires or wants; where human wellbeing

replaces profit; where man's world administration of his affairs replaces capitalist-class government over subservient people; where the absence of insecurity makes co-operation easy and desirable.

This is the new social arrangement that the conditions of the present system make necessary for the freeing of the useful and oppressed majority the world over.

A Continuum of Knowledge

One purpose of this introduction to the ideas of the Socialist Party of Canada is to reduce some of the confusion about the numerous, so-called Socialist Parties and to illustrate that there is only one, and can be only one, genuine Socialist Party in each country. It may help to show that the Socialist Party of Canada is not an ideological splinter of the NDP or a front for the non-Communist "Communist" Party but rather that the NDP and CP are splinters or fellow-travellers of the old Liberal and Conservative Parties, along with the Maoist and Trotskyite splinters of splinters. While these confusionists compose a body that ignores the wage-labor capital relationship, the Socialist Party alone points to this relationship as the root cause of the problems of the world's workers. Some workers have arrived at this Marxist understanding of capitalist society independently of any exposure to the Socialist Party. If they desire to do something to effect revolutionary social change they can be more effective by working in co-operation with a Party that is so dedicated. While all workers have some understanding of capitalism most do not have enough understanding of the whole picture. To acquire the ability to make a free choice between the Marxist analysis versus the well known capitalist version requires more information than is contained herein. A further perusal of the journals and pamphlets of the Socialist Party of Canada and its companion parties in other countries in addition to the elementary works of Marx and Engels is usually necessary for this

LOUIS FRIEND

Old comrades are passing from the scene rapidly these days. The latest is Louis Friend, a member of the Winnipeg Local.

Lou became aware of Socialism through association with the Socialist Party of Great Britain many years ago. He moved from England to Winnipeg and became a member of the Socialist Party of Canada in the 1930s. From then until declining health slowed him about four years ago he was regular in attendance at Party meetings, always ready to help in the work that had to be done, functioning as Companion Parties Secretary for several years.

This quiet and friendly member will be missed by all who knew him.

MEMBER'S LETTERS TO JOURNAL OF INTERNATIONAL TYPOGRAPHERS UNION

what a socialist can do in his union

UNIONS and UNIONISM

The spirit of the six letters in October's Vox Pop was encouraging for their concern over union problems in today's world.

Unionism and unions are not synonyms. Unionism symbolized the workers' basic requirements in matters of hours, wages and shop conditions. That is why, when the chips are down, the strike is our only weapon. There are valid criticisms of some for the way they function. Solidarity and democratic procedures are necessities for unionism.

It simply is not true that there is a harmony of interests between capital and labor. The lessons of experience have proven this. Sad that so many workers do not realize this.

Labor (i.e., the working class) should act economically in its unions for its economic needs for example, as a graphic arts union rather than being involved in jurisdictional, internecine quarrels. (Historically, this has been ITU policy, going back to pioneer days and in later days with the AFL and AFL-CIO executive committees).

Then, it should act politically, as a party, for its social needs: a sane world fit for human beings. We should have discovered that COPE is futile for it supports "friends" who have betrayed us.

I. (Rab) Rabinowich, Boston Local 13, I.T.U.

TIME IS RIPE FOR A SANE SOCIETY

A retirement message.

Experience demonstrates that efforts to reform capitalism have been futile. Shoddy merchandise, adulterated food, pollution, corruption, crime, wars, monopolies, etc., etc. are still with us despite many laws passed to solve such problems.

Reasons: Profits - and profits alone - are the primary objectives of production. Goods are produced for sale, not use!

The strides in technology and science have created potential abundance. No longer do people starve because we can't produce enough. (Observe today's energy crisis.)

Everyone now can live useful, meaningful lives, doing the things they love and enjoy.

WHO CONSTITUTES THE UNION?

Who constitutes the union? Answer: It is the membership and not its elected officials who constitute the union.

The function of the officers is to administer the daily affairs of the union, to carry out the instructions of the majority of the union. They are not our "leaders" deciding what is good for us. This is the essence of union democracy.

Union "bureaucrats" such as George Meany and John L. Lewis demonstrate that such leaders often become convinced that they are the union. Concepts of "good leaders" give rise to the superstition of "indispensable men". No man is indispensable. Don't underestimate the capacities of the membership.

Far more important to the union than "good leaders" are good members, concerned with union affairs, instructing their officers what policies to pursue. Limiting officers to three consecutive terms at a time would be a healthy procedure.

Sound union principles are guide lines to sound union procedures. In today's rapidly developing technologies, the main strength of the unions in their battle with the economic might of capital is the solidarity of labor in its common interests. What counts is not what our "leaders" are doing for us but what we are doing ourselves.

I. (Rab) Rabinowich, Boston Local 13, I.T.U.

Monotonous drudgery for the profits of the few has destroyed pride in our work.

It is erroneous to think that greed and selfishness are responsible for evils of society. The dog-eat-dog jungle of today's chaotic world breeds greed and selfishness. (Note Watergate.)

Solutions: knowledge of today's social relationships. Our fellow workers are not stupid. They have been brainwashed by head-fixing propaganda.

The vast majority, once it wakes up to their interest, will vote for socialism -- a world fit for human beings. A majority has no need for violence. Socialism means genuine democracy!

The one thing lacking is socialist consciousness.

I. (Rab) Rabinowich, Boston Local 13, I.T.U.

AFTER HALF A CENTURY OF THEM WHERE IS THE CAPITALIST SYSTEM?

reforms

Socialists are often accused of being opposed to reforms: social legislation ostensibly designed to ameliorate some more or less intolerable situation - Medicare, Social Security, etc.

However, to the contrary, the World Socialist Parties are NOT OPPOSED to reforms PER SE, any more than they ADVOCATE them. Socialists do not support or agitate for reforms precisely on the grounds upon which they are ostensibly presented, for they do NOT CURE the ills to which they are addressed. We contend further that the interest of the ruling powers lies in attracting votes for their various political programs. Witness the reforms, or promises, offered by the politicians in an election year. They are a necessary policy of governments seeking a broader base of support in their efforts to maintain a sufficient degree of viability in the capitalist system; to keep order in a social system whose nature is to engender disorder; to maintain an unstable equilibrium in a system continually facing crises. And in times of great stress the offering of reforms to a restless and dissatisfied populace, helps to provide a "breathing spell" to a badly harassed government.

The Roosevelt reforms of the New Deal, immediately following the "Great Depression" were instituted not only as a sop to the enraged dispossessed, but to rebuild and reinforce a sagging business economy and fractured financial structure. They succeeded only to a very limited degree. As a worried mother tries to appease a howling infant by placing a pacifier in the child's mouth and sometimes sweetens it by coating it with syrup - so these reforms were offered with promises to do away with "fear" - that of the dispossessed and of those also who own and control.

But they did nothing whatever to help resolve the basic contradictions in the economic system. The gap between the "haves" and the "have nots" remained and even widened, and the economy was "saved" only by the outbreak of war. This war basis has continued throughout the ensuing "peace" years.

Consider also two outstanding reforms of the past few years: The "Alliance for Progress", and the War on Poverty". The former is now dying of inanition, and the latter never succeeded in getting off the ground.

The Alliance for Progress was undertaken to underwrite the "Good Neighbor Policy", to fasten Latin America to the chariot of United States Imperialism, so that the countries to be "helped" might become suppliers of raw materials, and sources of capital accumulation. The denizens of the slums of Peru, Guatemala, Brazil, etc., still wallow in their unrelieved poverty, and any great protest on their part is taken care of by dictatorial rulers, aided and abetted by the C.I.A. and the Green Berets. Meantime here at home the increasing poverty and hopelessness of the ghettos of all our large cities gives the lie to the "Great Society" and its "War on Poverty". And that great reform which one writer says "is daintily referred to as Urban Renewal" does not even begin to touch the fringe of the problem. Capitalism here produced the ghetto with its overcrowded and frustrated inhabitants, yet Capitalism cannot reform it. It may, however, destroy it, for the introduction of more sophisticated weaponry and a National Guard specially trained in "riot control" is now suggested as the answer, an increasingly voiced response to the chaos and disorders of the moment. This now seems to be the only response of the selfish egotism of a ruling clique.

A half a century of reforms, which do not reform, leaves this society more affluent in the upper levels and more poverty stricken in the lower. The fewer rich become richer and the increasing many poorer. Despite growth in the Gross National Product, despite an apparent rise in the general standard of living for some, the gap remains and widens.

While contending that Capitalism cannot be genuinely reformed in the interest of the whole of society, Socialists contend also that it can be superseded by a better, higher, social order. It is to this end - that of changing the world - that Socialists direct their efforts.

It once was asked of this writer at a public meeting: "How would you socialists suggest, right now, organizing production"? The reply is simple enough - "PRODUCTION is already organized - there is no problem in that area. There is no anarchy in production today; Anarchy appears when the products reach the market. So production, socialists insist will be carried on as it is now BUT WITH THE OTHER FELLOW, THE CAPITALIST OWNER, OUT OF THE PICTURE. But there being no problem in Production - only in distribution - these important changes will occur:

- (1) Distribution of goods and services instead of exchange; thus "use" instead of "profit".

- (2) Administration of THINGS instead of Government over PEOPLE.
- (3) A complete social body; not one divided into Rulers and Ruled.
- (4) An entire economy administered democratically in the interest of the entire community.

In closing permit this observations: Any socialist with a correct reading of Marx and knowledge gained from his own researches into history knows that societies have passed through various periods, with different social formulations, but ever possessing rulers and ruled, until today man faces another "Eternal Order", capitalism. This present order, despite its cruelties and oppressions represented social advance and in its early stages, compared to its antecedents, was "liberal" and "Progressive". It is no more "Eternal" than Feudalism, or chattel Slavery. Capitalism's increasing and continual crises indicate its time of dissolution; as it was with previous social orders: "Where wealth accumulates and man decays".

Growing affluence above among the few; abysmal poverty below the lot of the many. Chaos abounds and confusion renews; crime in the streets and warfare abroad. These and one thousand and one other distressing items are featured daily in the news media and presently exercise more and more minds in the populace.

The politicians cry "Reform, Law and Order", etc., etc., and the pity is that so many are thereby fooled.

The socialist contention that capitalism cannot be reformed in the interests of the majority but it can be abolished is reinforced in the language of History. A study of History teaches that no Society ever sets itself the task of dealing with any situation or problem without that Society having first developed the necessary and sufficient conditions in process of emergence. NOR can any society be dissolved and replaced by a higher one until it has developed all those forces requisite for its replacement. These forces are now abundantly evident.

A high technological perfection is seen in modern society - automation, which does not come about automatically (it is often restrained because of the influence of various vested interests).

It also can be seen how the productive apparatus is capable of producing more than a sufficiency for all. The age long problem facing man - PRODUCTION - has been solved. Poverty, chaos, war and social strife can be eliminated by doing away with the root causes of these horrors. This is socialism's objective: To abolish capitalism, not vainly attempt to reform it.

Think, think, and THINK AGAIN and THINKING ARIGHT join in this great and only meaningful task.

Editor
Victoria Daily Times

Sept. 20, 1973

Dear Sir:

There is a risk of offending the religious precepts of the Times, its columnists and many of its readers, in relation to the nature of current world society. But it seems necessary to point out that in the instance of Salvador Allende and the country of Chile, Allende never was a Marxist. He and his party did not have a Marxist understanding of society - nor therefore the concept of the solution to the problems afflicting the bottom majority; the problems that arise out of this society.

It has been pointed out in Times articles that Allende's party carried out reforms in greater measure, and faster, - reforms that the Christian Democrat Party that preceded Allende had already started. Yet the Christian Democrats were not generally regarded as being Marxist. So why call Allende a Marxist for merely expanding upon what non-Marxists were doing?

Unless one wants to subscribe to the theory that a larger quantity of something changes its nature. Like a gallon container with a quart of water in it. Add three more quarts of water and presto, we have a gallon of whiskey! This theory would never succeed in a distillery. It won't work to solve the political problems of the useful section of society either.

The result of Marx's lifetime analysis of capitalism and of those who worked with him was the advocacy of a class-less, state-less, money-less, wage-less, profit-less world of common ownership and democratic control of the means of production and distribution. To be based upon free access and voluntary effort, - itself motivated by enlightened self interest and social responsibility.

Allende's coalition in Chile on the other hand, was preoccupied with serving sections of the Chilean owning class as opposed to foreign capital, and in assisting in bringing Chile completely out of semi-feudalism into modern capitalism. (Improving education, wages, and housing for the producers is good business for the owning class that the producers produce for).

The democratic capitalism of pre-coup Chile was a good thing in relation to the rest of South America, because without the universal franchise the afflicted majority could never vote for a real Marxist basic change. But civil rights, as necessary as they are, are not enough without the understanding of the cause of social problems. The Marxist-Socialist euphemism in Chile was a glamorous cover-up and vote getter, but was no more capable of solving workers' problems than the NDP or "Communist" party is in Canada.

J.G. Jenkins,
959 Darwin Ave.
Victoria, B.C.

marx or gessell?

THE FREE ECONOMY ASSOCIATION INC. U.S.A. which promotes the social and economic theories of SILVIO GESELL in their official organ, "The Answer" has devoted their issue for third quarter 1973 (No. 79) to the subject of "Socialism", quoting extracts from our Comrade Party in New Zealand's Journal, SOCIALIST VIEWPOINT No. 7, 1972 and also from the Sept. SOCIALIST STANDARD 1972.

However, the whole eight pages of this pamphlet is permeated with a complete misunderstanding of Marx and of scientific socialism. As there are at least twenty glaring errors, we can only quote a few herewith as a sample. Describing Engels as, quote, "the teacher of Karl Marx"...who..."supported Marx with

"40 shillings a month to write his fake capital theory". "Marx had no practical experience in buying, selling", "and producing. He never was a manufacturer, merchant or "laborer". He never did any producing labor.

So Marx, sweating his guts out, giving birth to "Das Capital", writing articles for the "New York Herald Tribune", working with Engels on "The German Ideology" etc. etc. etc. never produced anything. One wonders just how a man of Mr. Bruno H. Schubert's calibre, himself producing as Editor of "The Answer", can be so naive. From our next quote it will be plainly seen that it is Mr. Schubert himself who has fallen for the fake theory of the "Communists" of the U.S.S.R.

quote... "Where the Marx theory, Socialism (Communism), has been tried, it has met with obstacles. The best examples are Russia and several states in the Eastern part of Europe. In these states the production and distribution of goods is managed by the Governments. The workers are employed and paid by the Government. The results are commonly known." Page 2. (my italics, G.R.R.). So what is "being tried" is the same mode of production that exists all over the globe! Maybe the real socialist "trail" as we're rather tired of debunking Russia!

A Phoney "Socialist" Battle Cry

Describing the conditions in Russia and East Germany, the "Answer" contends they are based on ..., quote..

"The Socialist battle cry of, "Freedom, Equality and Brotherhood" (and) These conditions are even criticized by the Socialist Organizations of the British Empire (!) the U.S.A., Canada, Australia, New Zealand and others. In the "Socialist Viewpoint" the official organ of the Socialist Party of New Zealand, we read in the Aug./Sept. 72 issue, the following."

Here they quote extensively from our Comrade Lee's article on "State Capitalism in Russia" which was dealing with the recently formed "Citizen's Committee" and wishing them speed in "the formation of a genuine Socialist Party of Russia". But these passages were not quoted which was a pity as the article should be read in its entirety. But we wish to put the record straight on that so called socialist battle cry, because the only "battle cry" Socialists are interested in, comes from that "lazy unproductive sod" Karl Marx who splendidly criticized the reformist slogan of "a Fair Days work for a Fair Day's Pay" (where the "fairness" comes in is a mystery still unravelled) and urged the working class to nail to their banners instead, the revolutionary watch word.. "Abolition of the Wages System" and on that we rest our case.

It was Shelley who asked...

"What is Freedom?

Ye can tell that which slavery is, too well

For it's very name has grown;

To an echo of your own"

So, the working class, well aware what wage Slavery feels like, as Shelley intimated, have yet to understand the surplus value process whereby they are robbed. Once they do, (and the day is coming) they will organize with the World Socialist movement to speedily terminate their class position as employees, from which springs all their social ills. The Reformers and currency jugglers of capitalism, along with Silvio Gesell's demarrage variety, will have slipped into the limbo of the past as capitalism gives birth to it's legitimate child, the Socialist mode of production.

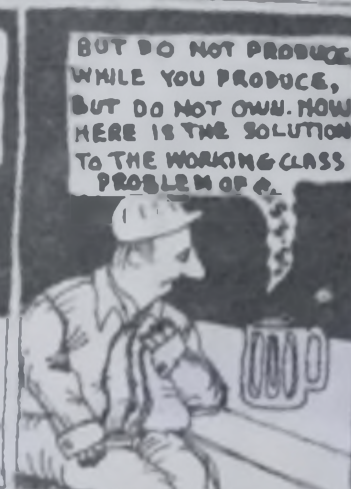
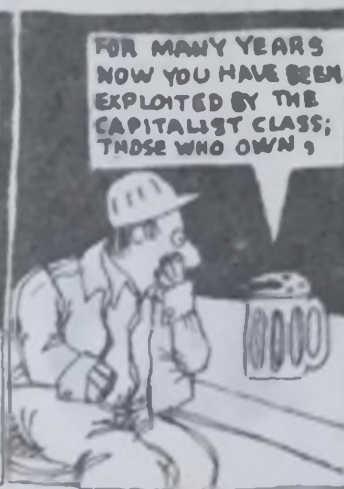
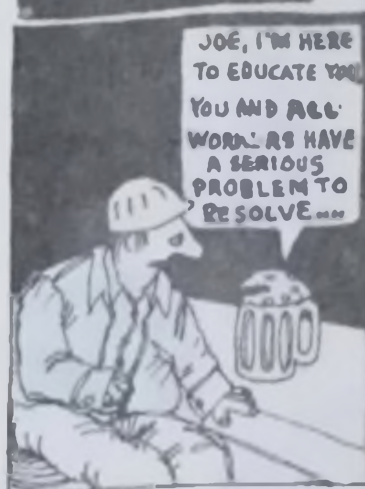
A "True Socialist" Proposal by Silvio Gesell.

"Silvio Gesell writes about a true socialist proposal, namely, the pooling and redistributing in equal shares wages and salaries according to the number and needs of the families".

which goes to show where the philosophy of "True Socialism" can land one! Far from understanding Marxian Socialism, Gesell is here dabbling in a mere redistribution of poverty within the wages system failing to realize that no amount of juggling with the total pool of wages can increase that pool beyond the value of their total labour power which is based on the cost of production of wage and salary slaves; and capitalism remains intact, despite "True Socialism".

Long ago, Marx and Engels, writing their "German Ideology" castigated the early German "true socialist" philosophers in a searching analysis, describing their Hegelian attachment as a hybrid sect whose literature was only for the few who were "initiated into the mysteries of "The Thinking Mind" etc. They also pointed out that these "true socialists" had abandoned the realm of real history for the realm of ideology and that..quote

A GLASS OF BEER with a working- class JOE



SORRY JOE:
THE SOLUTION TO MOST OF THE PROBLEMS OF THIS TIME DOES NOT LIE IN BEER GLASS SUDS NOR POLITICIANS WHO TRY TO CURE THE PROBLEMS BY REFORMING THE EFFECTS AND NOT ERADICATING THE CAUSE.

THE EFFECTS OF THIS SYSTEM (WAR, POVERTY, ETC.) CANNOT BE CURED, BUT CAN BE REMOVED BY ELIMINATING THE CAUSE: CAPITALISM (BE IT PRIVATE OR STATE). A CHANGE FROM A WORLD SYSTEM OF SOCIETY WHERE GOODS ARE

PRODUCED FOR SALE AND PROFIT TO A WORLD SYSTEM OF SOCIETY WHERE GOODS ARE PRODUCED FOR USE: SOCIALISM. FOR MORE DETAILS READ MORE SOCIALIST PARTY OF CANADA LITERATURE.
SPEED THE DAY!



"This then forms the foundation of so called "true socialism" which is loudly proclaimed, in the terms used by the Tories for the English constitution to be. "The pride of our nation and the envy of our neighbours".

(The German Ideology") Marx Engels.
(pages 80 & 81, Int. Pub. New York.)

So much for "true socialism", which any capitalist Government of any nation could embrace without a single qualm. Mr. Schubert, please note.

Finally, in view of the above remarks, perhaps the "Free Economy Association Inc". will reconsider its opinion about Marx's "Das Capital" being a "fake" theory and we look forward to their re-assessment of same in a future issue of their "Answer". Capitalism is certainly not eternal and as Marx put it... "It is its own grave digger" and has already given birth to the World Socialist movement which is at least, the end of the beginning"

G.R. Russell. (S.P.G.B.)

SOCIALIST

DIRECTORY

SOCIALIST PARTY OF CANADA
P.O. Box 4280, Station A
Victoria, B.C. V8X3X8

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Further information about the policy and publications
of the SOCIALIST PARTY OF CANADA

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I am interested in becoming a member

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Name: _____

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The victims of the present social system cannot change it until they first understand it. On the right is a group of principles - a capsule analysis of capitalism, and what must be done to change it.

Socialist Party of Canada

P.O. Box 4280, Stn. A, Victoria B.C. V8X3X8

OBJECT

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Socialist Party of Canada holds:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., lands, factories, railways, etc.), by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle, between those who possess but do not produce and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.
6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and the overthrow of plutocratic privilege.
7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interests of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. THE SOCIALIST PARTY OF CANADA, therefore, enters the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and calls upon all members of the working class of this country to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.